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❧ TJITAKAN PERTAMA. ❧

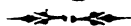
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ပြံ့ ဖြူ ထိရစရာကောင်းသောထိရစွဲသမာဏိဏိဗိဇ္ဈာန် ဟုရကံမြို့
 စွာကံအဓိကိဏိဗိဇ္ဈာန်ရတနာ၊ ရတနာပြုကောသလံရတနာ၊ ကံပုဏ္ဏ
 ကာရိယိဟိပ္ပဗျူ ဟာသိယမိဟိပဏာဘာဂိ၊ ဇီဝိဟာသယဗ္ဗိာ
 နှာ၊ ဝာဟန္တိကပြုပ္ပပ္ပ၊ ပိဗ္ဗုဗျုဗျာရံသဏိသံ၊ ဘာယသိကယာ .
 ဗျာကောသုဏ္ဏာရိပာရိယျ ပုသကောသုဏ္ဏာပြုဒံ၊ ဖြူ အာဏာ
 ယာဏိဝိယာဗ္ဗုတ္တိယာဇ္ဇိ၊ ဟိရိရိဗ္ဗုပ္ပသမာဏိကံသယန္တကော၊ ကာဗျာ
 ပြုရတနာရတနာကရကော၊ ကံသိဟန္တရစာရိပ္ပဗျူ သမာဗ္ဗုဏ္ဏရ
 ရတနာသမာဗ္ဗုဏ္ဏရိဗိဇ္ဈာန်၊ ကံသယဗ္ဗုဏ္ဏရိပာဗျူ၊ ရတနာသမာဗ္ဗု
 နှာဗျူ ကာဗျာဏိရံရကောသယာ၊ ဖြူကောရတ/ဏာဓိပာရိယာ
 . ပုဏ္ဏကာရိ၊ ကံသရတနာဓိရတနာ၊ ဖြူ ဇီဝိဟာသယဗ္ဗိာ
 ကာဗျာဏိရံ၊ ရတနာသမာဏိရတနာဏိရံရိရတနာသံ၊ ဟာဗြို
 ပိဗ္ဗုဗျုဗျာရံ၊ အာဏာရတနာကံသယဗ္ဗုဗျူ ဗျုပ္ပိကောသုပသိ
 ဘာဗြိဏာဏိ၊ ကံသိဗ္ဗုဗျုဗျူကော၊ ဟာဗ္ဗုတ္တိပုပ္ပဗျူ ဗ္ဗုပ္ပသ
 ဏာဗြိဝိဗျာ၊ ပုဗ္ဗုဗျုဗျာရံသမာဗ္ဗုဏ္ဏရတနာသမာဏိပိဏိ၊ ကာဗြိ
 ကံသိရတနာသံ၊ ဖြူ ဇီဝိကံသမာဏိဗ္ဗုဗျူကော၊ ကံသရ
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 ရတနာဗျူ ကာဗျုဗျုဗျူကော၊ ရတနာဗျုဗျူကောသမာဏိ
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 ဖြူကံသိရတနာဗျူ နှစ်ဖြူ ကံသမာဏိဗ္ဗုဗျူကောသမာဏိ

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Figure 1 is a line graph showing the percentage of total sample for each age group (0-10, 11-20, 21-30, 31-40, 41-50, 51-60, 61-70, 71+) across different years (1980, 1990, 2000, 2010, 2020). The y-axis ranges from 0 to 100. The x-axis shows the years. The graph shows a general trend of decreasing percentages for younger age groups and increasing percentages for older age groups over time.

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မက က-၁ ကျပ်၊ မက က-၂ ပြာဇီ၊ မက က-၃ ဗိုလ်၊ မက က-၄ ရဲဘော်

[illegible]

ပေါ်ဘက်၌ ရေကန်ရှိသော မြေပုံအတိုင်း ဖြစ်သည်။

ရက္ခမိတ္တ မိမိ ငြိမ်းချမ်းစွာ

၆၇၆



అనునది



200
110
111
176
134
14
105

112
147

112

112

112

wani pedjah perang, punika djalaran gadah gege
an luhur anglabeti bangsa lan nagerinipun, uta
nglebeti agamanipun, utawi kabekta saking ngru
bi kuwadjiben ingkang sampun dipun sanggemi.

Pantjen inggih anèh! Nalika dèrèng gadah
pikiran, utawi dèrèng sampurna akal pikiranipu
tawi nalika pinudju kirang sampurna akal pikir
pun, boten adjrih pedjah. Sereng sampun sampu
kal pikiranipun, utawi pinudju sampurna akal p
anipun, teka aras-arasen pedjah. Sanadian anèh
nging boten anggunaken. Amargi ingkang koseb
ken sampurna akal pikiranipun punika wau sèjèk
pun "sampurna" miturut istilahipun prijantun d
ingkang tegesipun: absah kadadosaken saks. won
ing pangadilan, tembungipun mantja: n o' ma
Tijang ingkang boten sampurna akal pikiripun
wi a b n o r m a a l, boten saged kadaosake
si wonten ing pangadilan.

Déné tijang ingkang sampurna akal pikirani
aras-arasen pedjah punika, manawi wangsanipun
rès-barèsan sarta tjètèk-tjètèken kémawon, saba
makaten :

I. Sebab boten téga nilar donja, ingkang s
dipun tresnani punika. Inggih surih la andje
rang, éman2 nilar kasugihan lan ndjenggarangip
Inggih mlarat lan andjeginggis, éman2 nilar k
raten lan ndjeginggisipun, kanti pangadeng-ad
bokmanewi wonten ing margi manggih lot lotré,
lalah angsal pris No 1. Inggih gadah smah, a
putu, kula-warga, éman2 nilar waris tuwi kula-
ganipun. Inggih gesang badan sepata, éman2 ni
tangga tepalih lan mitranipun, terkadang éman2
lar me sahipun. Awit pangadjabipun: sege
njumerapi mangsahipun wau sangsara utawi pedja
ngrumijini.

II. Sebab boten mangertos raosipun tijang
pedjah (sakaratil maot) punika kados pundi. A
kémawon punapa mawi bekenengan. Twari boten ma
tos raosipun sasampunipun pedjah punika kados
Sakétja punapa boten sakétja, punapa boten kra
raw2. Terkadang pijambakipun sampun naté ngal

Djilajalaka

meny m i j m
asy. X: 65.

Pangeran Surjonagoro
putra H.B. III

Dm: X: 96

Salah kang ora dibenerake 66.

g m m m — g m m m XII: 2

m m m — m m m IX: 35

m m — m m XVIII: 1

m m m — m m m X: 104

m m m — m m m X: 104

m m m — m m m XVI: 7

Dibenerake: ilang

dialecte:

m m m — m m m

(lihat m m m m m m).

Trine kang wis ora njenanani

XXI: 16-17-18 (2729 m m)

Indonesian (V.O.C) III : 32
 (Indonesian) XXI : 57
 III : 36

Bahasa Belanda

yanday IX : 55
 ginday IX : 54
 ayand IX : 54
 ayand IX : 56
 ginday XIX : 30
 ginday XII : 8
 ginday XIII : 2

Malasakah
baru.

ginday : XI : 23
 ginday (ginday)
 XIII : 13
 ginday IX : 112

Menak

ginday IX : 19
 Tajusalah -
 IX : 30 - IX : 55
 X : 113 - XIV : 19

Dialect Jogja

ginday VII : 67
 ginday IX : 1
 ginday (mich ginday)
 IX : 20

Bahasa Melajoe

(ginday - ginday)
 IX : 43 - (ginday)

Gatolotjo

ginday XII : 47
 ginday XVIII : 1
 ginday IX : 55 - 56

bakiané itjip pati, isih bali urip, alijas durung mati temenan.

A. Ana kang sadjroning itjip pati kuwi djaréné wis bisa ngungkap bakal panggonané bésuk. Hla panggonané kuwi ana ing endi? Jèn disalin olèh pengalaman, rada ana èmpéré. Nanging apa wani mestakaké, jèn pengalaman kuwi dudu akibaté tjeteté déwé?

A: Jèn makaten punapa bapek njondongi pahamipun R.P.Natarata: "guruning pati: wong mati", ingkang suraosipun pedjah punika "bar"? (Mirsani katja 29).

B: Tetembungan "guruning pati: wong mati" kuwi aku rudjuk. Liwé: lelakon kang diarani "mati" kuwi ja mung bisa dialami sawisé mati. Jèn sadjroning isih urip bisa ngalami mati, kuwi mokal mungguhing akal; kaja déné mokalé wong obah sadjroning meneng. Awit urip-mati, obah-meneng, kuwi kahanan sing akosok balèn.

Déné paham: mati kuwi "bar", aku ora rudjuk, sebab miturut kira-kiraku, ora mengkono. Mengko tak terangaké alasané anggonku duwé kira2 durung mesti "bar" kuwi.

Aku pertjaja anané mabuh2 abadan alus, kalebu rohé wong mati ana ing alam kubur, sing kasebut ing Qur'an lan Hadists. Nanging jèn roh mau diundang ditatakoni, aku kuwatir jèn dipalsu déning bangsaning natuurgeesten.

Tuwan C.W.Leadbeater ngandika: Wong sing wis duwur kawruh, bisa ambédakaké sing palsu karo sing ora palsu kuwi. Hla upama kapratjajan kita kuwi gumantung ketrangané wong lija, rak lija kurangkepénak, ta? Mungguhing aku, sing djeneng "haqq" kuwi, jèn sepa wae bisa neksèni déwé.

A: Kula nuwun, ledjeng iktikadipun bapek bab pedjah punika: kedos pundi? Mugi kaparenga endawuhaken, ingkang kula ugi saged aneksèni.

B: Sapa wae, wong sing isih urip iki, jèn barès barèsan, ora gugon-gugonen "djaréné", bab lelakon sing djeneng "mati" kuwi amesti e m b u h. Tegesé: embuh "bar" embuh isih nemu lelakon.

Surgai Kjai H.Imam Bisri ing Surakarta, élingku jèn sesorah: barès-barèsan wae, surasané mangkéné :

Disamah tgl 18-1-52

Proskisang

IX 25
267 - 80

X
XVI

